

We.

789 even the rice, animals, iron and trees have it. If an animal lives for a long time despite many blows, he is in possession of a lot of this power. Men differ in the amount of this power they may have. The radja has lots, and so on down the line. Thus power is a combination of ancestor sanction and real, indwelling power which comes with the blood of legitimacy. The stones and other fetishes linked with office reinforce and symbolize this power. One can even have power from animal familiars, as is the case with the assistant's father.

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● 182 This led to a talk about how to reconcile the ancestors, who were pagan, with the abandonment of the rites they were used to. They have rationalized that God is more powerful than their ancestors, and the latter are in heaven anyway. They call on them rather than call them in person. The pagans, however, still do the latter. This is usual, and I think it is a real problem to them. Roy told how Laba, the last powerful pagan of Leloba, gradually took on Christianity after swearing that he would not. He tried it and his crops were still good. He decided that maybe it was all right. What would have happened if his crops had failed? And what if his crops failed steadily now or there was a great calamity? Could there be a nativist revival of paganism? The Catholics are working fast to kill everything before there is any chance of this.

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[796] I asked why the korke of several kampongs were in such bad repair. He said that this was because of the great cost in animals, etc. needed for a feast at the time of rebuilding. And, the government will not allow "wasteful" rites to be held. They say that it is a waste because so much food is consumed and so many beasts are killed. But why, then, let them build a new church
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797 for the one which is now burned in Riang Kamië?

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346 This costs money, at least. With cleverness,
797 Pastor Krol told how the scheme is working to
get the folk to sell their tusks in order to
get money to contribute to the new church.
This works on the grounds that the people were
careless with their fire in the fields when
there was a high wind, and this caused the burn-
ing of the church. It is all a wily game, and
the pagans are lost.

797 This whole religious matter is endless. It
982 is the most powerful acculturation thing here,
769 and the whole weight of Catholicism is on the
last few pagans. The guru is full of the propa-
ganda of rationalization. For example, he says,
how do we know where the ancestors are? If
they led good lives they are in heaven; and if
not, they are in the sea (hell). And if they
were good they must be in heaven, even though
they were not Catholic, because they knew nothing
of the Word when they lived.

632 The next day we started by clearing up a point
614 about the radja tuan. He may come from another
ama than the No. 1 or waru'ing ama. Thus in
Ama Datong suku the present Radja tuan is the
kelake of Ama Radja, which is the No. 3 ama.

789 Roy said that not only officials have magic
565 power, but that also all members of the noble
171 families have some, though not so much as the
865 chiefs. They definitely have more than common
folk. This is why one must show respect to the
uppers. It is like Bone in Celebes, but less so
perhaps. For example, they are very much afraid
of hitting a noble child.

752 A sorcerer (molang) receives respect too,
754 even though his post is not hereditary. Some
[462] sorcerers, however, are noble. Sorcerers may
be male or female, and indeed Roy thinks most of
them are women. I asked how one got to be a
molang, and he said that in general they get a
call while dreaming. It is a matter of getting

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582 has several wives. (This shows the recency of
598 conversion here. Here is this smooth and smart
835 lad, almost sophisticated, one who could get
along almost anywhere in the world, whose father
is a completely benighted heathen. He says that
the family will be torn apart if one of the sons
does not marry the mother's brother's daughter.)

335 Then I asked what happens to the Catholics.
582 He said that usually they are given isin (dis-
797 pensation), but the priests do not like it at
[189] all. However, he saw the point when I said
that after all it was only one brother in a
family who had to get the dispensation, and
so maybe the church would not be too worried.

This led me to a speech, and I think the
point was not bad, and perhaps the priests
●[182] think of it. If they destroy the mother's
brother's daughter marriage, the whole social
organization falls apart, as this is the keystone
all over Flores (and all through this part of
Indonesia, I think). If they do this, perhaps
the adat will fall apart and cause a breakdown
of all the good rules, from the Catholic view-
point. However, perhaps the reason is more
realistic, i.e., it is hard to get converts if
they make it too hard on the old adat.

Anyway, they can use the three generation
up and three generation down dodge to get a
classificatory mother's brother's daughter and
keep up the old system.

583 Then we got onto the records again and ran
591 into some trouble. But before that I note that
No. 167 is a girl who lives with her father's
sister. She may well be already spoken for and
even paid for, for the son of the latter. There
is a son of nearly the same age there.

There are several families in the kampongs
of outside origin in the case of both spouses
(46, 48, 49, 50, 51, 52, 57, 59, 60, 61, 62,
63, 64, 65). There are several men in Ndung